

THE
COLUMBIA MAGAZINE.

VOL. I.]

MARCH, 1815.

[No. 7.

ORIGINAL COMMUNICATIONS.

A SERMON, delivered in the Presbyterian Church in the city of Hudson, on the evening of the 10th of January, 1815, immediately after the formation of the Columbia Moral Society—
By *AZARIAH CLARK, A. M.*
Pastor of a church in Canaan.

JAMES V. 19, 20.

“Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.”

MAN, when he came from the forming hand of his Maker, was pure and spotless. Being made but a little lower than the angels, he was crowned with glory and honour. The exalted powers of his soul were all in sweet subjection to the will of God; and while he continued in this state, he yielded a delightful obedience to his laws. But he is now a fallen being; has lost that rectitude of character in which he was first created. His understanding is darkened; his will is perverse, and all the affections of his heart

are now turned towards wrong and forbidden objects. Through every generation and in every part of the world, he has been disposed to wander from his God. This propensity to sin, brought out in a variety of ways and to such an alarming degree, has given rise to the restraints and penalties of law. Not even the best of men are to be excepted from this imputation. The apostle in our text has taken it for granted, that it is possible even for good men to err. The words are therefore spoken thus hypothetically,—“Brethren, if any of you do err from the truth and one convert him, let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”

Although the words before us have a primary reference to the members of a visible church, still there is an important sense in which they apply to all mankind. The whole human race are brethren; they belong to the same family, and strictly speaking, have

A a

but one common interest. But owing to local considerations, the kindred is nearer as we descend to nations, communities and families. As men bear a relation to each other, they are bound by the best of principles to watch over one another for their common benefit. When one is deluded by error, or is plunging into sin, it is the part of a friend to interpose, and if possible, to ward off the impending danger. Upon the same principles that these kind offices are due between individuals, they are also due between respective portions of community. In view of these things, we shall insist,

I. On the alarming prevalence of sin.

II. Show that a reformation is necessary.

III. That it is also practicable.

IV. Suggest a way to effect it; and,

V. Present some motives to induce men to make the attempt. Our attention will be

I. Directed to the alarming prevalence of sin. It is not enough to say as did a heathen moralist, "That the evils of the present day have been the prevailing evils of all days." From the most unquestionable facts, the tide of vice has risen higher than at any former period of time. If the comparison be limited to this country, the observation will appear preeminently just. Men are certainly more often, and more generally breaking over the restraints of law, and setting the authority of God at defiance. They are generally less influenced by the fear of God, and less susceptible of the impressions of an accusing con-

science. Vice in general assumes a bolder tone, roots deeper in the heart, and sends forth more extensively its deleterious fruits. But there are certain kinds of vice more prevalent than others. Some there are, which have risen to a much higher pitch. Whether it be because men are more prone to these than others; or because the restraints against these vices are not so strenuously maintained, we pretend not here to say. The fact exists, and is too conspicuous to need any other support.

The profanation of the Sabbath is one thing which now awakens the concern of the virtuous public. It was the pleasure of the Almighty, when he created and peopled this world, to set apart one day in seven, as sacred to his own immediate worship. This day he has guarded by a particular, plain and positive law, which he rehearsed in terrific splendour to the tribes of Israel, from the top of Sinai. When God said, "Thou shalt not kill," he also said, "Remember the Sabbath day to keep it holy." As God has guarded this day by a plain and positive law, so he has guarded this law by tremendous penalties, and by inflicting on those that break it the most dreadful and exemplary punishments.—Still, perhaps, there is no one point in which the authority of God is so frequently and fearlessly invaded as this. The fourth command seems at this day, by common consent, to be trodden under foot. Unnecessary labour and vain recreation, expressly forbidden by all laws human and divine, are common on this day. In the face of those laws, men

may be seen at work in their fields or shops, riding off on parties of pleasure, visiting from house to house, fishing, hunting, and what is still more outrageously criminal, engaged at cards, and other games of chance. Too frequently these enormities are either connived at, or even sanctioned by the examples of men of high authority. In this way, the profanation of the Sabbath becomes a national sin, provokes the displeasure of God, and draws down divine judgments on our land.

Profane swearing is also another vice, which at this day has become alarmingly prevalent. It is written, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." To say nothing of the multiplication of oaths in judicial proceedings, and in some matters insignificant and frivolous; God's name is taken in vain by many almost as often as they speak. Without a blush, and seemingly without the least remorse of conscience, many can blaspheme and invoke eternal torments on themselves; "whose judgment of a long time lingereth not, and whose damnation slumbereth not." Perhaps it could never with more propriety be said, "Because of swearing the land mourneth."

But there is still another vice which is equally prevalent, and no less destructive to both the bodies and the souls of men. This is the intemperate use of intoxicating liquors. So many are the facilities of procuring ardent spirits, and custom has made the use of them so com-

mon, that scarce any thing is more threatening to the welfare of community. To this single source may be traced more than half the enormities which disturb the peace of society. It was well said by the wise man, "Wine is a mocker; strong drink is raging." When heated with intoxicating liquors, there is no crime which men are not prepared to perpetrate. To this vice may be attributed a large share of those miseries which distress the poor.—Property is wasted, character is lost, talents are prostituted, families are distressed, pernicious sentiments are imbibed, and both body and soul are plunged into hell. The evils proceeding from this one vice, to individuals, to families, and to society, are numerous and incalculable. Every reflecting person sees these things, and sighs to see some standard lifted against them. On all hands it is admitted, as we proposed to show,

II. That a reformation is necessary. The blessings of civil life are at stake. A republican government cannot exist without virtue. By no foe, either foreign or domestic, are we so much exposed as a nation, as to this growing licentiousness. It is breaking down that spirit of bold and innocent enterprise which has so long characterised Americans. Ignorance also, is a necessary and common concomitant of vice. Men whose passions are indulged and whose appetites are gratified, are not the men to seek, or to promote polite and ornamental learning. Let these vices predominate, and government, science and social happiness, must all go down to-

gether. Nor are men of such habits susceptible of charitable feelings. Those institutions whose object is to meliorate the condition of the afflicted and indigent, must sink among the rest. But religious institutions are pre-eminently exposed. Will drunkards, profane swearers, or Sabbath breakers, build up society? It cannot even be expected.—Light offends them; and this, if possible, they will extinguish. "They love darkness rather than light, because their deeds are evil. And he that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." These vices bear a deadly hostility to the gospel, and just in the same proportion in which they are suffered to predominate, this must be depressed. Their aim and tendency is to extinguish the church, and reduce mankind to a state of the most abject barbarism.

But there is yet another thing in this place which deserves still more to be insisted on. Divine judgments must be inflicted on a people for such heaven-daring wickedness. "Shall not I visit for these things, saith the Lord; and shall not my soul be avenged on such a nation as this?" Our privileges as a people are immense. We have been distinguished beyond almost every other nation, with the out-pourings of the Spirit, and the blood-bought blessings of the gospel. Whether we prize them or not, God puts an infinite value upon these things. His own honour and glory are concerned, and he will not suffer them to be trodden down with impunity. Shall we suppose that the Divine feelings

are altered in respect to sin? Sinners of the old world were destroyed by a deluge. Sodom and Gomorrah, and all the old inhabitants of Canaan, were devoted to exterminating judgments for their sins; and the Jews themselves, for this cause, are suffering under the awful discipline of God. And what is still more familiar to us, God is now dealing with us as a nation for our sins. He must and will bear testimony against them; and without a reformation, we may expect judgments still more awfully tremendous. Taking all these things into view, my brethren, you must see that a reformation is necessary. But I am

III. To show you that a reformation is practicable. We have not yet gone so far down the torrent of corruption, but that we may, with the help of God, retrace our steps. The tide of vice has not yet risen so high, nor its current become so strong, but that it may be successfully resisted. Virtuous men still love virtue, and even vicious men revere and respect it. There is something in every man's breast, which, in a sober moment, will prompt him to pronounce its eulogium, and to advocate its cause. Besides, there is a wide spreading and deep conviction, that a reformation is necessary. There has been a general alarm given to the friends of virtue of every name, by the shocking licentiousness of the day. Something, they all say, something must be done. These feelings have spread through the country like an electric shock, and every man of correct sentiments is found prepared for action. To say at such

a time, that a reformation cannot be effected, is a libel upon public feeling. A reformation of public morals has begun all around us, and we have only to yield to the impulse which has been already given. If the thing were here in its incipient state; if a few insulated individuals were pushing this thing in the face of all those obstacles which depravity presents, we should then say that the thing was impossible. But this is not the case. Other men have laboured, and we have only to enter into their labours.

But admit for a moment that a reformation cannot be effected; that we have become so addicted to vice that we cannot forsake it. Men on all sides of us have taken the alarm, and are retracing their steps. But as for us, our case is incurable; our moral character has become desperate, and no remedy can be applied! Are we prepared to admit these conclusions and lie rolling in our filth, while others all around us are rising into rectitude, respectability and honour? Shall even "the Ethiopian change his skin, and the leopard his spots," and we who "are accustomed to do evil not learn to do well?" We are not, my brethren, so debased. Admit that vice has held her empire long among us; that habits are stubborn things to contend with; still, we must know that men are not in general so involved. There are thousands yet who have not bowed to the image of Baal. These, to a man, will awake at the watch-word of reformation; and although miracles of grace may not be wrought to regenerate so many hearts at once, yet a conviction of the pu-

rity and importance of the cause, will compel men to support it. There is no man who would not wish to be considered virtuous. This question will draw the line. All lovers of virtue will be on her side. The conscience of every man will whisper applause, and even heaven will behold it with a smile of approbation. Do you not therefore think, my brethren, that a reformation is practicable? Suffer me now,

IV. To suggest a way in which the thing may be effected. The friends of virtue must *unite*. Each one must begin with himself—must "break off from his sins by righteousness, and his iniquities by turning unto God."—Let every man who venerates the scriptures as the revealed will of God, take up and read that sacred book. Let him view and feel the obligations which, as an accountable being, he owes to his God. Let parents and heads of families make an estimate of souls committed to their care.—Where is the parent who can single out a child, and consent that it should be delivered up to be tortured and murdered by a savage? Is sin a more harmless foe? Does not the apostle say, "Sin when it is finished bringeth forth death?" Will a parent then suffer his children to be corrupted, deceived, ruined and lost by it? Parental affections forbid it, and parental authority will be interposed to prevent it. But no man confines his benevolent feelings to his own family. He has other friends who are dear to him, and over whom he has some degree of influence. This must be directed to rescue his relatives from destruction. Does he

see them exposed to transgress, he must interpose, and like a friend must point out to them their danger. He must do the same to his neighbours, and to all as far as his influence extends. Magistrates must look at the laws of the land which are trodden under foot; and every patriot must feel for the interest of his country. Nothing is wanted but union in this thing, and men must be united to support the laws and put a stop to the progress of vice. Each man who comes to the standard when it is once lifted, will strengthen the cause of virtue and weaken that of vice. Every man must be interested, and not be afraid to be faithful. But mild means are the best. Men in general can be reasoned with, and gained by arguments, when they cannot be compelled. No person ought to be exposed to the pain and shame of a legal prosecution, until every milder method has proved unsuccessful.

It must still further be observed, that the work of reformation must be commenced and carried on in the fear of God, and with a pure regard to his glory. Every heart should be lifted to him in prayer for direction in the path of duty, for wisdom in choosing the most proper means, and for his blessing on those means to render them successful. Work thus undertaken, and thus conducted, and especially when men are called to it by the plain commands of God, must and will be followed by a blessing.*

* In several places where Moral Societies have been established, the Spirit of God has been poured out, and very considerable awakenings have followed.

It yet remains, as the last thing proposed from our text, in the

V. Place, To present some motives to excite you in your attempts to commence this work. These are chiefly suggested by the text. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." To convert men, is to turn them about—to persuade them to abandon one course and take another. In the first and best sense of this term, it is a work which belongs exclusively to God. But conversion has a subordinate reference to a change produced in a man's outward and moral conduct. In this sense, both good and bad men may be converted; and, as far as the change is considered as external, men may be made the instruments. "Let him know," therefore, says the apostle in the text, "that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Here, then, is a work which God puts into our hands; and the motives to faithfulness are the strongest imaginable.—"Shall save a soul from death, and hide a multitude of sins!" How precious is the soul! and how dreadful are the consequences of sin! What should we not be willing to do to save one soul from death? But instead of one, we may be instrumental of saving a multitude of souls, and those too the souls of children and dearest earthly relatives. The foes we are now contending with, are aiming at the destruction of

their souls. In this torrent of licentiousness, if its progress is not arrested, thousands of souls must be lost.

Let me now place before you the drunkard, the profane wretch and the Sabbath breaker, and ask those of you who are parents how the sight must affect you supposing him to be one of your own children? The case is not a mere supposed one. If the progress of vice be not arrested, you will find this a painful reality.

Now call up to your imagination the whole host of these abandoned creatures—a pitiable, heart-appalling spectacle! Yet these were once as virtuous as the children of our love; but they have been corrupted by bad examples, and are now the tame prey of their own lusts. These characters were formed in times more favourable than the present. What then are the prospects of the rising generation? If you fear God, if you respect the laws, or even love your children, I intreat you to be faithful.

But some may say, that it is fruitless to make the attempt, for habits of vice when once formed cannot be counteracted. The observation is indeed too true; but suppose these are all given up as incurable, (which God grant may not be the case,) still there are thousands who are now only approximating to these habits. These may now, by your means, be prevented. If you fail to reclaim others, you may yet save these from destruction. The most that we can hope for from these efforts, is to rescue those whose habits of vice are now in an incipient state. But we are not so soon to abandon the idea

that some will be reclaimed who have been long addicted to vice. The thing is not only possible, but to the highest degree probable. Many a "prodigal" has returned, and some have been rescued from the very jaws of death.

Others there are who have fears that such attempts to reform the vicious will increase litigation. But it has already been intimated, that the law is to be the last alternative. In most cases, it is confidently hoped that mild measures will prove successful. Yet should the painful necessity occur, can any substantial reason be assigned why the most wholesome laws should not be put in force? Men in general are willing, when they cannot succeed without, to collect their honest debts by law:—Shall the peace of society be disturbed, and the characters and even the souls of thousands be put in jeopardy with impunity, because men are too depraved to be reasoned with? Why, we ask, were the laws enacted, if they are not to be enforced? If they are not good, abolish them at once; but if they are good they ought to be respected. The laws were made for the lawless and disobedient—and surely the monster vice is not too sacred to be subjected to the penalties of law. The objection, therefore, carries with it its own refutation. But in a work of this kind, difficulties must be expected. The enemy will not abandon his intrenchments without making some violent and desperate struggles to retain them. "We wrestle not with flesh and blood, but against principalities and powers; against the rulers of the darkness of this

world ; against spiritual wickedness in high places." "Put ye on, therefore, the whole armour of God." If you put your trust in God, these difficulties, many and great as they are, will all vanish before you. Your cause is good, and thousands and tens of thousands are already on your side. The appeal is made to every virtuous and generous principle of your hearts. Never had benevolence such unbounded scope. The object is immense ; the work is right before you, and the fruit, while God must have the glory, is all your own. Think of the incalculable worth of those souls whose immediate benefit you have in view. God may now be placing in your hands the eternal destinies of thousands. You cannot want a stronger motive to activity and faithfulness than is presented in our text. "Let each one know, therefore, that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

To the Editors of the Columbia Magazine.

GENTLEMEN,—If you think the following essay calculated for usefulness among the younger class of your readers, you have the writer's permission to insert it in your Magazine. MIKROS.

ESSAY ON AMUSEMENTS.

ON this subject, various opinions have been entertained by professing christians. Some have maintained, that amusements evidently calculated to corrupt the

minds and morals of youth are justifiable ; and have given the mild epithet, innocent, to those that are highly criminal. Others have rushed into the opposite extreme and passed a sentence of reprobation on all amusements, not even sparing those, which have a direct tendency to invigorate and prepare us for the discharge of duty. It is no Herculean task to show that both these opinions are erroneous.

To justify amusements indiscriminately, is followed by effects pernicious both to individuals and society. It is to fan those unhallowed fires in the youthful breast, which ought to be quenched. It is to cultivate plants, producing wormwood and gall, which ought to be eradicated from the heart. An eager pursuit of amusements injudiciously chosen, leads to dissipation and ruin. It destroys all relish for industry, and the sober duties of life. How unsuitable such a course, for beings on trial for eternity ! A life thus spent will prove a pointed spear, which will pierce the bosoms of the dying, and point them to regions of interminable woe.

Those who have condemned indiscriminately all amusements, have rushed into the opposite extreme, and given palpable proofs of their ignorance of human nature. The faculties of our minds and members of our bodies are not strung with immortal vigour. Neither of them will bear continual exertion without weariness. A bow, continually bent, loses its elasticity and becomes unfit for use. The mind must sometimes be relaxed, and the body recreated, or both will become unfit for the discharge of

duty. The opinion, therefore, maintained by some, that all amusements are unlawful, is obviously erroneous.

Since some amusements may be necessary at certain times, and all are not lawful, it becomes a question of moment, by what rule should our actions be regulated in the seasons of recess from study and business? The remainder of this essay shall be an answer to the inquiry.

It may here be remarked, that the scriptures furnish but one rule for the regulation of our conduct in duties the most serious, and actions the most trivial. The apostle, in writing to the Corinthians, gives the following direction, which is a short summary of all that the law and gospel require. "Whether therefore," says he, "ye eat or drink, or whatsoever ye do, do all to the glory of God." This rule is explicit and binding in all the transactions of life. By it our actions should be regulated in our refreshments, in the execution of business, in the domestic circle and in all our intercourse with the world, no less than in the highest act of devotion. When applied to the subject under consideration, its import seems to be this, That we choose such amusements as are best calculated to fit us for the discharge of duty, and suspend them as soon as this end is attained. The most conscientious observance of this rule, will not lead all persons to choose the same recreations. A recreation in which one may innocently engage, would be highly criminal in another. Some may suppose certain relaxations from study or business well calculated

to prepare them to reengage in either. Others may entertain different opinions, and choose to recreate themselves in some other way. Both may act from the same motives, and seek to attain the same object. This subject is momentous, and merits a particular discussion. The manner in which we spend our leisure hours will give complexion to our characters through eternity. We proceed to a particular explanation of the rule by which we are to regulate our choice of amusements.

The rule implies, that we choose such recreations as leave the mind prepared, not only for the sober employments of life, but for the more serious duties of the sanctuary and the closet. Any engagement that leaves the mind in a frame unsuited for the service of God, the rule we are considering strictly prohibits.—To serve and glorify him, is the highest end of our being. It is a criminal perversion of the noble faculties with which he has endowed us, to employ them in a way calculated to unfit us for the discharge of commanded duties. If we do not eat and drink, and pursue our pleasures, in subserviency to the divine glory, we violate the rule given for the regulation of our conduct, and incur the displeasure of the Most High.

The rule requires us to engage in no amusements, in which we are unwilling to have the eye of God upon us. The omnipresence and omniscience of the Deity are acknowledged by all, who believe in his existence; but the acknowledgment is more frequently the cold assent of the un-

derstanding, than a settled conviction of the heart. The thoughts of our hearts naturally run in this black channel. "How doth God know? and is there knowledge in the Most High?" Since we are liable not only to forget the omnipresence of Jehovah, but even to question it, when we are about to recreate ourselves we should ask our hearts such questions as these: Do I feel willing that God should see me thus employed? Were it possible for me to conceal this act from him, should I choose to do it? Does the thought of his omnipresence give me pain or pleasure? A true answer to these questions will enable us to determine whether our proposed amusement be justifiable or disapproved in the sight of that Being with whom we have to do, and at whose tribunal we are soon to be judged.

The rule also prohibits us to engage in any amusement upon which we cannot supplicate the divine blessing. No one feels that there would be any impropriety in looking to God for a blessing in the performance of a commanded duty. If what has been said be correct, amusements are lawful only when we need relaxation, or when there is a strong probability that we shall thereby be invigorated and prepared for duty. If this be our object in recreating ourselves, we need no more fear to ask the presence and blessing of the most High in it, than in obeying a known command. If we would act in such a manner as to gain the approbation of our own consciences, and the final plaudit of our Judge, when we are about to

recreate ourselves we must inquire, Can I ask the presence of my Saviour in this employment? Will he be pleased to see me spend my time thus? Is it a place in which I may hope for his presence, and the smiles of his countenance? If we cannot answer these questions in the affirmative, we are walking on forbidden ground, and ought immediately to retrace our steps.

The rule also requires us to abstain from every amusement, the recollection of which would give us pain in a dying hour, or at the Redeemer's bar. No individual was ever known to lament, when dying, that he had been too faithful in the discharge of his duty. Now if we make our amusements the inceptive step to duty, we shall never have occasion to regret that we engaged in them. If at any time we have doubts about the lawfulness of an amusement, we should solemnly interrogate our own hearts in the following manner: When I stand on the utmost verge of time, and am about to launch into the boundless ocean of eternity, will the recollection of this employment give me the least particle of pleasure? When the world is receding from my sight, and my weeping friends wait for the last breath to escape from my lips, will the thought of this action of my life make soft my dying pillow, or plant it with thorns? When I stand at the tribunal of my Judge, waiting to hear him pronounce a sentence, the execution of which will raise me to a seat at his right hand, or consign me to unquenchable fire, can I reflect on the manner in which I am to spend

these hours with composure? If we cannot answer these questions in the affirmative, we ought to stop short, and take a course which will not give us pain in the review.

The last thing implied in the rule, which we shall now notice, respects the time that may lawfully be spent in amusements. Our motive in recreating ourselves should be to prepare us for future duties; we should, therefore, spend no more time in amusements, than is necessary for that purpose. The writer is sensible this argument will have little weight with those children of vanity who never consider the end for which they were sent into the world. But it will have great weight in the minds of those who consider that life is short, and that consequences eventful as eternity depend upon the manner in which it is spent. How short is our time, for the much we have to do! And is it the part of rational and accountable beings to abridge the short term allotted for duty, by prolonging our amusements, and thereby exhausting our strength and spirits so as to disqualify us for the discharge of it, when the season arrives. Recreations, however innocent in themselves considered, when pursued after the mind and body are sufficiently relaxed, become criminal. They then endanger our healths, and pave the road to ruin for our souls.

Sufficient has now been said in explanation of the rule in conformity to which our choice of amusements should be made, and by which the continuance of them should be regulated. If the rule

we have been considering were strictly observed, most of the prevailing amusements would be banished from the world. It is presumed we should no more hear of the baleful amusements of gambling, horse-racing and theatrical representations, which, to say the best of them, rob youth of a great proportion of their precious time. Nor does the writer think, that by this rule, the more refined and less pernicious amusement of dancing can be justified. From the advocates of dancing assemblies, answers to the following serious questions are requested. Did you ever enter the ball-room with an expectation of having your minds left in a suitable frame for the worship of God? Are you willing He should be the spectator of your conduct during the continuance of the assembly? Did you ever ask His protection and presence in this amusement? When moving at the sound of the viol, and surrounded with the gaiety and hilarity of the assembly, can you indulge the thought of death and judgment without painful sensations of mind? Did you ever engage in this amusement, hoping thereby to be refreshed and prepared for future necessary engagements? When you retire from the assembly, are you in a suitable frame of mind to visit the house of affliction, to minister to the wants of your suffering fellow-creatures, and wipe the falling tear from the cheek of the disconsolate mourner? If you can answer these questions in the affirmative, go recreate yourselves; and the blessing of God go with you. That you may the more effectually

ally secure his favour, before you go be intreated to present to him the following petitions.

Blessed God, author of my life and all its blessings, I humbly and devoutly ask thy presence in my anticipated engagement. I acknowledge I possess a natural aptitude of heart to forget thee, and therefore I beseech thee during the assembly to grant me a lively recollection of thy kindnesses, and my increasing obligations to be grateful. Grant me a realizing sense of the shortness of life, and the necessity of doing whatsoever my hands find to do with my might, remembering that there is no device, nor knowledge, nor wisdom in the grave, whither I am going. Enable me to subordinate this amusement to thy glory. Let not the gaiety of the assembly make me unmind-

ful of death and the solemn retributions of eternity. "Lead me not into temptation, but deliver me from evil; for thine is the kingdom, and the power, and the glory, for ever. Amen."

Some will probably say this rule is too precise, and imposes unreasonable restraints. To this we reply, that God, who is the spectator of our conduct, requires us to pursue every thing in subserviency to his glory. If we make our own pleasures the supreme object of pursuit, he will mark our selfishness and show us that he is jealous for the honour of his name. The rule requires us to do no more than this; to act that part now which we shall approve at the judgment, and avoid that which we shall then condemn.

MISCELLANEOUS.

ON A WILLINGNESS TO BE DAMNED.

From the Vermont Adviser.

Messrs. EDITORS,

As your excellent Magazine permits a candid discussion of evangelical doctrines, the following thoughts are presented, if you judge it proper, for insertion, by

A READER.

"To be willing if it were God's will, to be a vessel of wrath is necessarily involved in that holiness, without which no man shall see the Lord."

THE place which the above sentiment, at this day, occupies in casuistry and in doctrinal discussions, indicates the importance of

examining its correctness. That holiness implies a submission to God, is a position, which no disciple of the Saviour denies; that it involves all that is expressed in the above quotation, many, who sincerely love the Redeemer, will hesitate to avow. It is true, the sentiment as there expressed is hypothetical, and supposing that God reveals his will, in this form, to any of the subjects of his grace as a rule of action, it would indeed be rebellion to say nay. But the great question is, *Does God give us any such revelation of his pleasure, as the standard of our exercises?* This ought first to be firmly settled;—for, if he does

not, insisting upon the hypothesis, while it can do no good, may do much harm. Let it be examined for a moment.

A willingness to be damned, under any consideration, if a holy exercise, must be in obedience to some law of Jehovah, made known to us as the rule of our obedience. But where shall we find the record of any such indication of the Divine pleasure?—That his pleasure is to damn, for his sin, the finally impenitent, is indeed an awful truth; but a truth which has no bearing on the subject before us.

Such a requisition is not indicated in the constitution which God has given to man. The idea both of sin and pain, was revolting to upright Adam. Possessing existence, we desire happiness, and shrink from misery. Fear is an original principle of the human mind, intended as a guard against misery, and sin its procuring cause. Fear, influenced by faith, is still a holy exercise, which God approves. Fear of suffering and a willingness to suffer, does not appear to be duties which can consistently be demanded of the same subject and under the same circumstances. To approve of fear urging to flee from wrath, and of a willingness to be a vessel of wrath, as it respects the same person, at the same time, and under the same circumstances, is something very much resembling an approbation of contradictions.

In proportion as any exercise is holy, it will correspond with the revealed will of God; the published decree of heaven is, that the subject of holiness shall be saved; would it not then at least appear at variance with this, for a

holy soul to be willing to be, what God has declared it shall never be?

By the constitution of God's moral empire, suffering and guilt are necessarily connected; for a man to will his misery, involves the volition whereby he chooses guilt, which in application to man, implies a choice of sin. But where is the man that before the searcher of hearts, the God of purity, dare say, that God demands of him, as a duty, an opposition to holiness? Such a thought is so far opposed to all the moral sensibilities of man, that from it the mind revolts with horror. Continued misery is the companion of continued enmity against God.—As God requires of no moral being a continuance in sin as a part of moral obedience, neither does he demand of any a consent to continue in wretchedness as a part of holiness. It is made our duty to flee from evil, to apply the balm of Gilead that our maladies may be healed; in one word, it is our duty "to flee from the wrath to come."

That we should do so is imparted to us by the whole economy under which we are placed; "The wrath of God is revealed from heaven against all ungodliness of men"—"Knowing the terrors of the Lord we persuade men," not to be willing to be vessels of wrath; but to take hold on eternal life. The great business of the law, as exhibited in the bible and by the ministers of religion, is to drive sinners to Jesus Christ. Thus it is a schoolmaster, not to induce to a willingness to stand at a distance from him, but "to bring us to Christ that in him we might be saved. Hence,

under the gospel economy, the great work prescribed by God in his law, is, to believe in the name of Him whom he hath sent, John v. 29. To receive Jesus as a propitiation for sin, is the indisputable duty of every gospel hearer, and God has indisputably declared that such shall be saved, and why may not an indisputable willingness to be saved, according to the principles of the economy of salvation, be an essential characteristic of holiness, rather than a willingness, however explained, to be a vessel of wrath? All hypothetical reasoning is beside the point on either of the sides. The decision must rest upon what God, in his word, demands of us as our duty. Is this under any consideration, to be willing to be damned? Or is it not rather, to be willing and desirous to be heirs of life, according to the system of grace? "He hath made with me an everlasting covenant—this is all my salvation and all my desire," was the language of one, while exercising the deepest submission to God's sovereign disposal.

The sentiment upon which I now animadvert, involves a principle, of which, I apprehend, the pious and acute advocates of it are not aware; that is, that a holy intercourse between God and the soul may be maintained, without employing Jesus as the medium of that intercourse. An accurate investigation of this subject in the spirit of candour, is of importance. Should you, gentlemen, or some of your correspondents cast further light upon it, you will much oblige

A CALVINIST.

To the Editors of the Columbia Magazine.

GENTLEMEN,

I send you a solution of St. Paul's wish in Rom. ix. 3, as explained by Dr. Waterland. I extracted it from an English work printed in 1762. If you think it worthy of a place in your valuable Magazine, please to insert it.

W. S.

ST. PAUL having, in the foregoing chapters, taught some doctrines which he knew would be extremely offensive to the Jews, thought it the more necessary to profess how warm an affection he had for them all the while, in order to convince them, that his telling them unwelcome truths proceeded not from any aversion or resentment he bore towards them, but from the love and tenderness he had for them, as well as from a just regard to the honour of Almighty God. In the words therefore of Rom. ix. 3, he expresses his sincere and great affection for them, declaring how much he was concerned at the spirit of slumber fallen upon them, and how contentedly he could suffer any thing, (which could be reasonable for him to suffer,) if he might but be any way instrumental in rescuing them from the sad circumstances they were in, and might procure for them pardon and salvation. *I could wish that I myself were accursed from Christ, for my brethren, &c.* Very affectionate words, strong and pathetic, the language doubtless of a most generous love, and a most exalted charity.

But while we acknowledge the ardency of his affection, take we care to understand it in such a sense, that it may be rational too, that it may be worthy of a wise

and great man, yea of an apostle, and him conducted in what he wrote by the holy spirit of God. What then could he mean by wishing himself accursed from Christ? Is this a sober or a christian wish, as it sounds at first hearing, and as expressed in these broad terms? Some divines of the mystic way have thought it reasonable for a man to submit himself even to everlasting misery to serve the ends of God's glory, and the general good of mankind. But the thought is shocking, and the thing impracticable. No man can do it; nor is it rational or pious to suppose either that God could admit so absurd a thing, or be pleased with a wish so wild and extravagant.

The more judicious divines therefore, being sensible of this, while they have understood St. Paul's words, *of the curse everlasting*, yet have had recourse to *figure* in the other parts, and called it, upon the whole, a strong *hyperbolical* expression, such as ought not to be rigorously interpreted up to the letter.

But still there may be a third way thought on, better than either of the former; which is to examine strictly into the *original Greek*, whether it may not justly bear a milder and less exceptionable reading. It is observable, that the words which we render by *accursed*, often signify no more than being devoted to temporal death, or being made a sacrifice of: and the words which we render *from Christ*, may signify *after Christ*—that is, *after the example of Christ*. Let the whole sentence then run thus: *I could be content, nay I should rejoice, to be made a sacrifice myself after*

Christ, (or, as Christ has been before me) *for my brethren, my kinsmen according to the flesh*.

The words in the original will signify after Christ, as well as the like phrase, elsewhere used by St. Paul, signifies after my forefathers, or as my forefathers have before me. I thank my God, whom I serve from my forefathers, or as they have done before me. 2 Tim. i. 3.

So then the true and the literal sense of the apostle in the text, is neither more nor less than this, that he wished to be *devoted*, even to *death*, for the eternal salvation of the Jews his brethren, in like manner as Christ, his high leader, had been *devoted* before him. For as he taught his doctrine, he was desirous also to follow the example of his sufferings, as far as he might be capable of so doing.

For I could wish that myself were accursed from Christ for my brethren.—Rom. ix. 3.

THIS noble language implies an ardent hunger and an insatiable thirst, which do not leave a man satisfied though many thousands may believe. Such a thirst labours and rests not, but leads us to say with David, I believe, and therefore do I speak. He who feels such a thirst for the salvation of his brethren, has a certain evidence of a well grounded faith: but then nothing is more sure than that he must expect the gall and the vinegar; that is, calumny, disgrace and persecution on account of this holy and impatient ardor. It cannot be otherwise. Where Christ is,

there must be Judas, Pilate, Herod, Caiaphas, Annas; there must be the Cross, or it is not the true Christ.—MARTIN LUTHER.

GREENE AND DELAWARE MORAL SOCIETY.

At a meeting in Harpersfield of gentlemen from most of the towns in the counties of Greene and Delaware, and from several places adjacent, pursuant to public notice, to take into consideration the expediency of forming a Society for the promotion of Good Morals,

SAMUEL A. LAW, was chosen
Chairman, and

ORRIN DAY, Secretary.

After an appropriate prayer, the following Address was delivered from the chair:

GENTLEMEN,

WE are assembled to inquire into the expediency of forming a Moral Society, for the suppression of vice and immorality. It is a subject in which we are all interested, and happily forms an occasion, in which every good christian, of whatever sect, and every good citizen, of whatever party, may meet, consult, and act together as brethren. We are all bound to encourage virtue, and discourage vice.

To adduce proofs, that vices and gross immoralities prevail among us, would be to insult your understandings. It would be like looking for proofs of light in the blaze of noon-day. Intemperance, profanity, sabbath breaking, and other breaches of the laws of God and man, pass before us weekly and daily. To deny them would

be to disbelieve our own eyes and ears.

A very important question proposes itself to us, shall we sit still, and merely look on and do nothing? Men, desperately depraved, who unblushingly set decency at defiance, may exult at the vices of their fellows, but there is not among them so inconsistent a character as the moralist, who does nothing more than wish, or the christian, who does nothing more than pray, for better things.

Something must be done. But what shall be done?

In the first place, every man must reform himself. This done, the work itself would be done; the public would be reformed; the end aimed at, attained. But especially, must every man, who proposes to be a reformer of others, reform himself. What! "Thou that preachest a man should not steal, dost thou steal?"

In the second place, every man must bear his testimony against vice and immorality. By all moral means, he should endeavor to persuade his fellow men to do well, and dissuade them from doing ill; he should counsel, advise, and even intreat them to practice virtue and avoid vice; and he should enforce all his good precepts by his own good example.

Now the difficulty of discharging these obvious duties, to the best advantage, individually and singly, lays the foundation for expediency of associations or societies to aid in their performance. Were any individual, in a single capacity, to take it upon him to pursue all those steps of duty which reason dictates to suppress

prevailing vices and abounding immoralities, he would be stigmatized for arrogance, and bring odium upon himself, without gaining the object sought. And hence we may deduce the expediency of societies capable of embodying an aggregate influence, and bringing it into successful action, in the suppression of such vices and immoralities. In many instances, unquestionably, such societies have done much good. And perhaps, a general or parent society, with appendant branch or town societies in Greene and Delaware, may be extensively useful. But if such societies should be formed, they must in the first place, evince themselves a living spirit, and not a dead letter. They must act. Now one danger is, they will embody numbers, make a noise awhile, and then die away. Were such to be the issue, better would it have been never to have made a beginning.

In the second place, if formed, they must not only act; but they must act discreetly. Now another danger arises, that, if they act, they may act indiscreetly, and hurt the cause they aim to help. How many excellent enterprises have miscarried by indiscreet performances? So may it be here. Well intending men may indiscreetly advise. Like men may, in like manner, execute; and consequences go awry for lack of discretion, as the perpetual directress.

If we associate for the proposed end, we shall do well to renounce our own strength, and to say, God helping, we will do this or that. We shall even need that real discretion, that true wisdom,

VOL. I. No. 7.

which seek the best ends by the fittest means, in all our efforts for the protection of the virtuous, and the reformation of the vicious.

After which the following resolution was taken:

Resolved unanimously, That this meeting form themselves into a Society by the name of "The Greene and Delaware Society for the promotion of Good Morals."

CONSTITUTION.

The suppression of vice and the encouragement of virtue in a community, have ever formed an object of high moment in the estimation of wise and good men.

For the accomplishment of this object we have agreed to unite in an Association, and to regulate our endeavours according to the following

ART. I. This Association shall be called and known by the name of "The Greene and Delaware Society for the promotion of Good Morals."

ART. II. The officers of this society shall be a President, three Vice-Presidents, a Prudential Committee of Seven, and a Recording Secretary, who shall also be Treasurer. The Prudential Committee shall jointly and severally be the Corresponding Committee of the Society. All the Officers of the Society shall hold their offices for one year, and until others are chosen.

ART. III. Any person of a fair moral character may be admitted a Member of this Society, either by the vote of the Society when sitting, or when not in session on application to either of the Presidents, or to either of the Prudential Committee of the Society, such officer approbating such applicant, and signifying in writing such approbation to the Recording Secretary—And any person hereafter being a regular member of any branch society connected with the parent society, shall of course be a member of this society—and it shall be the duty of every branch society to send a special deputation of at least two of its members to the annual meeting of the parent society.

C c

Art. IV. There shall be an anniversary meeting of the Society on the third Tuesday of October, at 2 o'clock in the afternoon, at such place as may be previously appointed.

Art. V. Fifteen members present in any meeting regularly convened shall constitute a quorum to do business.

Art. VI. The objects to which this society shall direct their attention and labours, are the suppression of profanity, sabbath-breaking, the immoderate use of intoxicating liquors, and other prevailing immoralities. The remedies which they intend are example, affectionate persuasion, admonition, and in the extreme, legal coercion.

Art. VII. And more fully to carry into effect the objects of this Society, it shall be the duty of its members to exert their influence in promoting the formation of Branch Societies, to be connected with this Society, and to make report of their proceedings to this society at its annual meetings.

Art. VIII. It shall be the duty of the President to call special meetings of the Society whenever requested by the Prudential Committee.

Art. IX. The Prudential Committee shall manage the concerns of the Society during the intervals of its meetings; shall have power to appropriate its funds, and shall make report of their doings to the society at their annual meetings; three members of said committee shall constitute a quorum.

Art. X. If any member shall, by his conduct, persevere in a spirit hostile to the expressed views of the Society, he shall be subject to expulsion by vote of the Society.

Art. XI. At each annual meeting one public address at least shall be delivered before the Society by some person previously appointed; after which a public collection shall be made for promoting the objects of this Society.

Art. XII. This Constitution may be altered by the vote of two thirds of the Society; on such alterations having been proposed at a previous annual meeting.

Officers for the ensuing year:

Samuel A. Law, *President*—
Daniel Sayre, Beriah Hotchkin,

Stephen Fenn, *Vice-Presidents*—
Hiland Hill, Thomas O'H. Crosswell, Abraham Van Dyke, Thos. B. Cooke, Simon Sayre, William Van Bergen, Orrin Day, *Prudential Committee*—Elisha Wise, *Secretary and Treasurer*.

The following outline is recommended as a form of a Constitution for the several Branch Societies:

Art. I. The name of this Association shall be the Branch Society for promoting Good Morals.

Art. II. The Officers of this Society shall be a President, a Committee of seven persons, a Secretary and a Treasurer; which officers shall constitute an Executive Committee who shall hold their offices for one year and until others are chosen.

Art. III. The Executive Committee shall meet once at least in every three months; to them shall belong the appropriating of the funds of the Society; the appointing extra meetings and of delegates to attend the annual meeting of the parent society; it shall also be their duty to attend to all complaints which may be made to them from any member touching the objects of this society. Three of said committee shall constitute a quorum for business.

Art. IV. The objects to which this society shall direct their attention and labours, are the suppression of profanity, sabbath-breaking, the immoderate use of intoxicating liquors, and other prevailing immoralities. The remedies which they intend are example, affectionate persuasion, admonition, and in the extreme, legal coercion.

Art. V. Any person disposed to promote the objects of this society may become a member on application to the Secretary and by signing the Constitution.

Art. VI. The society may dismiss any member whose conduct does not correspond with the design of this institution; and any member may withdraw from the society by signifying in writing his wish to the secretary.

Art. VII. The society shall meet

annually on the day of at which meeting an address shall be delivered by some person designated by the Executive Committee; the Officers shall be chosen; and a contribution made for the benefit of the society.

Art. VIII. The society shall make a report at the anniversary meeting of "The Greene and Delaware Society for the promotion of Good Morals."

To the Inhabitants of the Counties of Greene and Delaware, and their vicinities.

AN ADDRESS.

BRETHREN AND FRIENDS,

IN conformity to the constitution of the Moral Society, and the remarks introductory to its formation, we take the liberty to communicate a few thoughts, with which, we doubt not, you will most readily and cheerfully concur.

The meeting at Harpersfield, considering the short notice given in the public prints, was respectfully attended, by gentlemen from most of the towns in the two counties, and from several places adjoining.

On mature deliberation, the business having been first opened with solemn prayer, the gentlemen present were unanimously of opinion, that such an association, formed for the express purpose of encouraging *virtue* and discouraging *vice*, must, under the smiles of Heaven, promise very great and extensive usefulness, and at the same time enlist the feelings and secure the patronage of every friend of social order.

It is, brethren, with the greater confidence and the more peculiar satisfaction we address you, since our constitution, as you readily perceive, is free from every party consideration, recog-

nizes no political sect or religious persuasion, in preference to another. We discard, as altogether abhorrent to our views, whatever might be insinuated or construed to be of this description.

Though spread over a considerable extent of territory; yet closely allied by commercial intercourse, we are, in a high sense, citizens of the same neighbourhood. We associate, therefore, as a band of brothers, for mutual benefit. Nor is it mere novelty to try the experiment; this has been effectually done by our brethren both in Europe and in our own country, who have led the way before us. They have passed the *ordeal*, and in every instance with astonishing success. And should our society go into operation and prevail according to the hopes we indulge, salutary fruits will result, a new order of things ensue, which, while rewarding us a thousand fold for our labour, shall entail to posterity a legacy more precious than gold, for which future generations shall hold us in grateful remembrance.

It is a maxim laid down by God himself, found as true by experience as in theory, exemplified through time immemorial in the history of the world, "that virtue exalteth a nation, and that sin is a reproach to any people." The Israelites by becoming corrupt, became wretched. When Greece and Rome abandoned their laws, they lost their glory.

Vice and virtue, in all communities, produce effects diametrically opposite. While the former degrades man, the latter exalts him to his true dignity. This being admitted, to which we pre-

sume there will not be a dissenting voice, with what noble emulation should we rally at the standard of virtuous order ; and with what keen-eyed vigilance should we stand as sentinels to guard against vice at every avenue, and at all points repel his attacks ? And is there not at this time an imperious duty imposed upon us, to act on the defensive ? Are we not assailed by a host of immoralities, which, like swarms of exterminating robbers, threaten to lay waste our dearest inheritance, our morals and our religion, a patrimony bequeathed us by the God of our fathers, which we are sacredly bound to hold inviolate, and without which life itself is not a blessing, but a curse ?

Open your eyes, brethren, for we appeal to your senses, and do you not behold the Goliath of iniquity stalking forth with menacing front, defying our ministers of justice, stabbing the very vitals of our civil and religious institutions, and eager, with sacrilegious hands to pollute our temples and our firesides, and if possible to render our situation more doleful than Golgotha, or even Tophet in the valley of Hinnom. And can we stand indifferent spectators, quietly and passively looking on, while our young men and youth, bone of our bone and flesh of our flesh, are drawn headlong into the iron grasp of the hideous monster, to be mangled, devoured and lost for ever ? No, we cannot endure the sight and hold our peace. We have been silent too long. Conscience condemns and chastises us for past delinquency. For we have seen our fellow-creatures whose existence is as valuable as our own, charm-

ed and intoxicated with vice, rushing precipitately towards the black gulph of perdition and actually swallowed up in the awful vortex ; yet we did not step between them and death. We have seen the merciless enemy mowing down our columns by thousands ; yet we did not do what we could to save them. Already, alas ! too long we have stood aloof from the most urgent duty : too long through shameful pusillanimity, we have said, "a lion is in the way." But in such a cause as this, shall we for a moment give place to timidity ? Shall false modesty still hold us in the back ground, when the voice of God and of humanity calls aloud ? Awake from your false slumber ; put on your armor ; fill your ranks ; hasten to the warfare ; "Be not overcome of evil, but overcome evil with good."

Do any ask why all this alarm ? why so much apprehension ? what evils are spreading such wide desolation ? We answer, it is no false alarm ; no frightful vision of the night ; no spectre of a disordered imagination : It is an affecting reality which swells our emotions. The holy Sabbath is profaned. Because of swearing the land mourns. Drunkenness has come up into our borders. These fatal sisters with a *hydra* of concomitants, are hard pressing us. The good man weeps. Society groans.

Be assured, brethren, that the object of this address is not to usurp dominion over the rights of private judgment ; it is not to abridge liberty, or enchain the conscience ; it is not to arraign, accuse, condemn, and execute. God forbid that we should seek

an influence prejudicial to the best interests of any man. Our object is to raise society, to strengthen the bonds of the social compact, and thus by increasing the whole amount of virtue and felicity, in the aggregate, to promote the respectability and happiness of each individual. That state of things which renders man most useful to man, is the point at which we aspire. This being the height of our ambition, we scruple not to believe that every man of reflection will subscribe to our constitution, and give us his whole weight of influence ;

1. Against violations of the holy Sabbath. Was not the Sabbath the first institution of God ? After he had finished the work of creation, did He not rest on the seventh day, and bless it, and sanctify it, by his own most holy example ? In that law given at Sinai, inscribed on stone by the finger of God, to be perpetually binding throughout all generations, is it not expressly enjoined, "Remember the Sabbath day and keep it holy ?" Though the Sabbath underwent a change at the resurrection of Christ, from the seventh to the first day of the week, yet it has never undergone a repeal. The circumstance of its incorporation with the moral law, or rather of its being a constituent part of that law, shews incontrovertibly, that it claims the same sacred observance, as when originally imposed. Hence, if any law of God is obligatory upon us, the law of the Sabbath is obligatory. And while we dare not impeach God's rectitude, are we not compelled to acknowledge his beneficence to man, in the institution of the Sabbath ? We

very well know, God might in justice have reserved to himself, for his immediate worship, a much greater proportion of our time ; but the question is, whether He is not benevolent in what he has done ? Every man, when his mind turns upon another world, hopes for an eternal Sabbath in glory ; and is it not an unspeakable privilege, that God has provided for its commencement here below ? If we remember the Sabbath day and keep it holy, are we not warranted to hope for that rest which remaineth to the people of God ? Certainly then, the Sabbath, instead of exciting our displeasure, should awaken our gratitude.

The question now turns, whether the Sabbath, viewed as a mere worldly institution, is for or against us ? If there were no other life than this, would it be better to have a Sabbath, or be without one ? Leaving room for all works of necessity, which also the scriptures allow, does not nature itself dictate one seventh part of time, at least, as an *interim* for the suspension of worldly business ? It is a fact, that those who wholly disregard both the law of God and man, in this particular, take of their own accord more respite from labour, week in and week out, than the law exacts. Indeed, are not our bodies and minds so constituted, as absolutely to require relaxation ? And do not our beasts of draught and burthen which so patiently come under the yoke and bow to the load we impose on them, need their seasons of rest ? and after they have had such seasons, do they not return with renewed vigour to their toil and make us

large amends? It is an incontestible fact, that the Sabbath, or that which is tantamount to it, is a law of nature, as well as a positive institution of the Most High. The difference is, God has divided and fixed the time, and specified the purposes to which it shall be devoted; whereas men would have disagreed in respect to the proportion, and their time of rest would have been a necessary loss.

But varying the question, and resting on the ground of actual experiment, are we to consider the Sabbath as a favour or a frown of heaven in regard to our interest and comfort: Here, in the first place, let the question be candidly put to those who have hitherto lived in the pretty general neglect or violation of this holy law of God. Is it by any means certain you are richer on this account? Is it incredible to suppose, indeed, is it not more than probable, that God in his providence would have done more to advance your temporal interest, provided you had kept the day holy, than you have done by breaking it? The Israelites gained nothing, but lost, by gathering manna and sticks on the Sabbath. Beside, are your reflections more comfortable? Have you an easier conscience, because you have so often broken into the divine enclosure and robbed God of his sacred hours? In the second place, let the question be put to those who have been afraid to speak their own words and transact their own business, on this blessed day. When you have seen others busied in secular concerns on the Sabbath, you might have as well attended to your

worldly concerns as they to theirs. But do you regret that you did not follow their example? Do you feel yourselves the poorer for your strictness in observing the Sabbath? Does the frequent return of the Lord's-day impoverish, oppress and embarrass you? Do you ever in taking a retrospect, regret that you had been so particular in observing the Sabbath; nay, do you not rather lament, even on the score of interest and enjoyment, you had not been more particular? Have you not found by your own experience that the holy observance of the Lord's-day is profitable for the life that now is, as well as for that which is to come, and that the Saviour spake true when he said, "The Sabbath was made for man," viz. for his benefit. Now is there an individual, after having viewed the subject dispassionately, who will deny his weight of influence against those open violations of the Sabbath with which society is so extremely burthened, the cry of which is heard in every town and neighbourhood of our country, and actually has reached the ear of the God of Sabbath, who is vindicating his injured honour by the judgments which we, as a people, are now experiencing!

In the 2d place—Will you not with equal readiness give us your influence against the heaven-daring crime of profaning the name of God. To account for this vice, so common among all grades of men, on the general principle of selfishness, is attended with considerable difficulty. The difficulty, however, is solved, by following it through the *labyrinth* and tracing it to its true source, which

is none other than a bad heart.— It is conceived by no means illiberal or uncharitable, and most certainly correct, to ascribe profane swearing directly to a depraved mind, because there is no other fountain from which so foul a stream can possibly flow. Now some vices are attended with strong temptations, either of immediate pleasure or profit, or safety, such as the gratification of unlawful lusts, and stealing, lying and swindling, and deceiving and the like. But in respect to profanity, there appears to be little or no temptation, either of profit or pleasure, unless it be a pleasure for a man to defy the Almighty. For the man who addicts himself to profanity, is sure to gain no advantage. He does not make himself the richer; he relieves no want. Let him swear and swear and swear, again and again and again, and repeat his oaths till he is tired, he is as poor as ever. If he is desirous that his declarations should be credited, a string of oaths will defeat, rather than aid his object. If you hear a man assert any matter as a fact, to which he had been eye witness, you credit him; but no sooner does he undertake to increase your belief in his declarations, by profane appeals to God, than he causes you instantly to doubt. If a person would raise himself in the esteem of others, swearing sinks him. Men of worth in other respects, diminish that worth by swearing. It is a vice which has no plea in its vindication. A negative excuse is often made by the profane, that they have no ill meaning; but they rarely attempt to justify the practice. Dare they say they have

a good meaning? We give to swearing its best character when we call it low, vulgar and ungentleman-like. Its real evils are incalculable. It inflames the angry passions, produces animosities, strifes and quarrels. Duels and murders have often been occasioned by swearing, or language which never proceeds from any other than profane lips. It corrupts the youth, saps the very foundations of well regulated society; converts civilization into a curse, and social life into a state more intolerable than bedlam. Nor is this the worst, for, unrestrained, it creates a hell. Profanation of God's name is the language of the damned. The profane actually insult God to his face, and challenge him verbally to blast them to perdition. Nor is God indifferent to this vice; he sets an indelible mark upon it, in what is subjoined to the third precept in the Decalogue. The command is a tremendous prohibition, and what follows a determination of God to take vengeance. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Now, brethren, we do not paint this vice in any borrowed shades. We fail of giving you the full portraiture of its malignity. Language is too feeble. And can you want a motive more to induce you to put forth every effort, if not with hopes altogether to prevent, yet if possible to check a vice, which is absolutely more to be dreaded than the plagues of Egypt.

In the 3d place—We solicit your united influence, which we are persuaded you will freely ten-

der, against the growing and enormous vice of intemperate drinking. The progress of drunkenness since the first settlement of the country by the English and Dutch, is, perhaps, without a parallel in the history of the world. Our ancestors were distinguished for temperance; but, alas, the degeneracy of their descendants! In this respect "the gold is verily become dim and the fine gold changed." Without tracing out the causes which have contributed to this alarming defection of morals, the fact is undeniable. Every day is witness. The thing has arrived to such a height, that we are actually threatened with becoming a nation of drunkards. This vice is become so common, as scarcely to be thought criminal, or even disgraceful in the public opinion. And whenever excessive drinking, or any other vice is considered no blot upon character by the public, we may pretty much abandon the hope of reformation. Indeed, there would, in this case, be no foot-hold from which to make a beginning. We are, however, unwilling to believe, we hope better, than to conclude we are sunk so low.

Possibly it may be asked, what is the great evil of intemperance, since Divine Providence has so amply provided the means? Has God given us appetites and prohibited their indulgence? Does he his set bounties before us to tantalize us? We answer, it is not the temperate use of these bounties which God forbids; but the consuming of them upon our lusts, to his dishonour and our own unspeakable detriment. Every creature of God is good, and ought to be received with thanks-

giving; but is not its perversion a crime? Is not drunkenness a sin against which God pronounces his heavy woe? "Woe to the drunkards of Ephraim!" Are not our minds given us to cultivate and improve; and does not intemperance enervate and paralyze every faculty? Its tendency is to dwindle, and run a man down to a state of the most abject degradation? It makes his mind vacant and worthless. This we know to be the fact.

Intemperance is a species of suicide, and by far the most to be deplored, because the most frequent. Some, it is true, resort to the razor and the halter to shorten life; but more to the bottle and the cup. The former, in almost every instance, commit the crime secretly, and more generally, we apprehend, with little premeditation, while the latter do it aforethought, by slow degrees, and rashly, and yet effectually, against every possible entreaty and expostulation. Which then is the greater criminal, is easy to determine. If we could clearly see and realize the circumstances of the drunkard, as they in fact exist in most instances, the spectacle would shock and overcome us even to weakness. Who could endure the sight, to see men lacerating their own flesh with knives, and tearing off their skin with pincers, or applying live coals of fire, or torches to their naked bodies; and yet multitudes of people are doing worse than this; they are actually burning up their vitals and cutting away their heart-strings, by the inordinate use of ardent spirits, and are offering themselves a voluntary sacrifice to a martyrdom as abom-

inable as though they were to hew themselves to pieces in honour of Baal or in the house of Rimmon!

Drunkenness, exclusively of the expense, of which we shall make no calculation at present, is the most wasting pestilence which ever infested our borders. It opens the way for numberless diseases, and defeats the remedies applied for their cure. A drunkard is a real curse to the neighbourhood or family in which he resides. The very sight of a drunkard, his gesticulations, his hickup and half articulated words, his reeling and tottering, are enough to make a sober man ashamed of his species. The actual distresses occasioned by drunkenness are beyond the power of description. How many wives and children are reduced to beggary and starvation by drunken husbands and fathers?

Intemperance, in its lowest grade, is an evil, and ought to be shunned as the almost certain precursor to inevitable destruction. It almost for ever casts down those who step foot upon its enchanted ground. Its grasp is death. It is easy falling; many go down into the pit, but not one of a thousand returns. You had better venture upon the brim of the crater of burning Etna, than be on terms of intimacy with the intoxicating draught. "Touch not, taste not, handle not," should be inscribed in capitals on the vessels of every man who hopes to escape the fatal snare. Therefore, the wise man said, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright; at the last it biteth like

a serpent and stingeth like an adder."

Now, brethren, for our own sakes, for the sakes of our families, of our neighbours, of our country, and of the honour of God, is it not incumbent on us to set our faces as flints against these and all other crying abominations, and volunteer the last particle of our influence to suppress them? Succeeding in this noble attempt, we shall rear on their ruins an altar to virtuous order, whose incense shall spread a fragrance over society which shall be a blessing indeed. Then shall the holy sabbath be respected, profanity and intemperance hide their heads, and every vice become disgraceful. Then "instead of the thorn, shall come up the figtree, and instead of the brier, shall come up the myrtle-tree." Then shall the mountains clap their wings, the little hills leap for joy, and the valleys respond in delightful accents; then shall the song of gladness swell and be heard from the Hudson to the Delaware, from the Delaware to the Susquehannah, from the Susquehannah the western waters shall catch the inspiring notes, and all unite in one harmonious concert of mutual congratulations.

Willing and forward to give your influence in such a cause as this, and in view of such motives, do you ask, what? We answer in three words, your names, your examples, and your combined efforts. And thus forming a phalanx against the common enemy, God assisting, we may indulge the pleasing hope that this institution shall live, shall survive us, pass down to posterity unim-

paired, and prevail, until it shall be embosomed in the perfection of millennial glory, which shall supercede the farther necessity

of forming and maintaining moral societies, for the suppression of vice and the encouragement of virtue.

RELIGIOUS INTELLIGENCE.

REVIVAL OF RELIGION IN PRINCETON, (N. J.)

The following extract is communicated by a very respectable correspondent in New-Jersey :

Extract of a letter from a gentleman in Princeton, (N. J.) dated Feb. 1, 1815.

"THE LORD has literally been found of them that asked not after Him. The revival first appeared in College on the 12th ult. the day of our National Fast. Of the immediate instruments in beginning this attention, I can give no account ; nor have I heard any pretend to do it. The good hand of our God, it is verily believed, was upon it, and thus began the work. The very first subjects of this revival were some of the first students, first as to scholarship, in the College. Their convictions were deep and pungent. One or two of them had been as thoughtless and rude as any in the Seminary. These cases attracted universal attention throughout the College, and the pious students began to visit from room to room, exhorting their companions, and praying with those under distress of mind. The students in the Theological Seminary also began to visit the College, particularly to lead the inquirer, and warn the careless ;

and some of them were thus employed almost the whole time. The officers of College blessed God, and took courage.

"The pious students of the College had been in the habit of assembling at each others rooms every evening for prayer. The other students now began to ask liberty to meet with them, and their rooms were soon crowded. It is believed their number on such occasions is now often from 60 to 70. Other meetings for prayer have also been established. The President meets the students one evening in each week to instruct and exhort them relative to the concerns of their souls. On such seasons, almost the whole College attend.

"The work seems still progressing. New cases of awakening frequently occur. I need not tell you that those who have obtained a hope of salvation, love one another as brethren. You need only see them, to be reminded of David and Jonathan. Conversation about religion is, I believe, the common talk in College. The number of those who are believed to be deeply interested for their souls, is somewhere about *forty* ; and about *twenty* of those are rejoicing in hope. Some of almost every State which sends students here,

are the subjects of the revival. It is remarkable that the most influential young men in the College have been awakened. This, humanly speaking, has been a most favourable circumstance. The exercises of the inquiring have been very rational, and in a number of instances very deep and affecting. Nothing enthusiastic, or even bordering upon it, has been seen. Their views of sin appear to be correct; and the deep distress, in almost every instance, has originated from a desire to feel more deeply affected with a sense of sin, and more anxiety about their souls. A jealous fear lest their serious impressions should wear off, seems universal among them. What I consider as remarkable as almost any thing belonging to this work, is the *sudden* change which some of them profess to have met with, and which, in the judgment of charity, is believed real. In a number of instances, within three or four days, or at most a week, from the first serious impressions, they have been rejoicing in hope of pardon and eternal life. And they have been able to give a satisfactory reason for their hope—the revival has not extended into the town.”

AUXILIARY MORAL SOCIETY.

At a numerous meeting of the inhabitants of the town of Kinderhook, held at the Academy, on the 18th day of February, 1815, for the purpose of forming an Auxiliary Society for the promotion of Good Morals,—WILLIAM STURGES was elected Chairman, and JAMES VANDERPOEL Sec’y.

Resolved, That the meeting form themselves into an Auxiliary Society for the promotion of Good Morals.

After the Constitution was adopted, and signed by all the members, the following persons were elected officers for the ensuing year :

HENRY L. VAN DYCK, *President*.
WILLIAM STURGES, *Vice-Pres.*
JAMES VANDERPOEL, *Secretary*.
ISAAC VAN ALSTYNE, *Treasurer*.

Lucas I. Van Alen, Jacobus Van Deuzen, Barent Van Buren, John H. Kittle, John A. Staats, Volkert Witbeck, Medad Butler, John Manton, John P. Beekman, *Executive Committee*.

Resolved, That the proceedings of the meeting be published in the papers printed in the county, & in the Columbia Magazine.

WM. STURGES, *Ch’n*.

J. VANDERPOEL, *Sec’y*.

OBITUARY.

For the Columbia Magazine.

DIED, at Canaan, Columbia county, on the 20th of Jan. last, Mrs. AMY WHITING, relict of the late Wm. Bradford Whiting, Esq. in the 80th year of her age.

It is both pleasant and profitable to contemplate the life and the death of the aged Christian.—The subject of this memoir illustrates, better than a thousand volumes of speculation, the value and preciousness of the grace of

our Lord Jesus Christ ; and affords another bright example, for the imitation of the living, of one who, through faith and patience, now inherits the promises.

Mrs. Whiting, whose family name was Lathrop, was a native of Norwich, (Con.) and a descendant of the *Pilgrims*. To a mind of uncommon energy was added a heart of the kindest sympathy and tenderness. Rarely indeed does it fall to the lot of humanity to possess in such a degree those qualities, which at once challenge the *love*, the *respect* and the *admiration* of those who know them best. Such qualities, under the influence of a religious education, and the rigid virtues of the age in which her habits were formed, could not fail to qualify their possessor for extensive usefulness in the world. With such endowments, at the age of about 21 or 22, Mrs. W. became a wife and a mother. It is not certainly known what were the earlier exercises of her mind on the great concerns of her soul : but about this time it pleased the Lord the Redeemer to teach her the salutary lesson that no attainments are valuable in themselves, or a blessing to their possessor, except they are under the consecration of His grace, and devoted to His glory. This she was led more clearly to see and understand during a period of affliction, occasioned by the death, in infancy, of her first child. The circumstance of the dedication of that child to God in baptism, by its pious father, in which ceremony she could not unite, not having as yet given herself to the Lord, filled her mind with much distress, and led her to consider

herself as standing in the relation rather of a *heathen*, than a *christian* mother to the child which God had given her. Being thus convinced by the spirit of truth, of sin, of righteousness and of judgment, she was enabled to embrace the salvation freely offered in the gospel, and by a public act to profess her faith in the Lord Jesus Christ. From this time her life and profession were uniform, and such, as in no common degree, to adorn the doctrines of God her Saviour.

A few years after the period above mentioned, Mrs. W. removed, with her husband and family, from Norwich to the then savage wilds of Canaan, which, in the providence of God, was destined to be the theatre of her future exertions. Here was opened a wide field for the display of her intellectual powers, and her christian graces. The comforts and delights of civilized life, were cheerfully exchanged for the toils and privations of a solitary wilderness. Duty prompted, and religion supported her in the enterprise. It was not *for herself*, but *for others*, she lived, and toiled, and suffered. To her family she was *every thing* that a mother *could be*. By her own hands were they literally fed and clothed ; by her assiduous care were they instructed in the ordinary branches of useful science, and by her example, her precepts and her prayers, were they trained up for heaven.

The want of gospel ordinances, incident to a newly settled country, was not the least of the subjects of her regret, during the first years of her residence in Canaan. Neither did she forget

the LORD'S DAY, nor the sanctuary of his grace; but with the husband of her youth, remembered with joy the gates of Zion, nor forgot the assembling of themselves together from Sabbath to Sabbath, even when destitute of the stated ministry of the word. With them the Sabbath was honourable—the holy of the Lord.

In all the multifarious transactions of her long and active life, the religion of Jesus of Nazareth was her counsellor, her shield and her consolation. Her's was the *life of faith—the religion of the heart—the death of the righteous*. The goodness and mercy of God were strikingly manifest in his dealings with this blessed woman. His grace first

"Sought her, wandering, set her right,
"Turn'd her darkness into light."

His grace enabled her to be faithful in her day and generation; and his grace shed abroad in her heart that cheerful, and patient, and rejoicing spirit, which, even to the *closing scene*, rendered her interesting and instructive in a high degree. Having given herself to the Lord in a covenant never to be forgotten, she found *Him* faithful who had promised; and therefore did she rejoice in the Rock of her salvation.

Her religion was not the sounding brass and the tinkling cymbal of empty profession; but the genial, the life-giving influence of the Spirit of the Highest, warming, and cheering, and beautifying the life and the soul—Yet did she cherish very low and humble thoughts of herself and her attainments. Her prevailing language was, Not unto *me*, not unto

me, O Lord, but unto thy name be the glory. Notwithstanding a life of singular rectitude and untarnished purity, nearly sixty years of which were spent in the *professed* service of her God and Saviour, yet she would often say, "I am indeed an unprofitable servant; I have done nothing as I ought—I have been a transgressor from my youth; and were it not that *where sin abounds, grace doth much more abound*, I could have *no hope*."

Such were her views of the holiness of God—of the purity of his law—of the exceeding sinfulness of sin; and such was her tender reliance on the mercy of God in Christ, that she could contemplate her latter end, and the day of great account, without fear—yea, with rejoicing—for her rejoicing was in the Lord, who gave himself a ransom and a sacrifice, that we might have *strong consolation*, and a good hope through grace.

Prayer and praise, reading the scriptures and meditating on the wonders of redeeming love, occupied much of her life, especially of her latter years. The course of such a life, it need not be said, was like a shining light, shining more and more unto the perfect day. As that day approached, her faith and her hope became stronger and brighter, until her faith was lost in sight, and her hope in eternal fruition.

Give me the wings of faith to rise
Within the vail, and see
The saints above, how great their joys,
How bright their glories be.

Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

I ask them whence their vict'ry came ;
 They with united breath,
 Ascribe their conquest to the Lamb,
 Their triumph to his death.

They mark'd the footsteps that he trod,
 (His zeal inspir'd their breath :)
 And, following their incarnate God,
 Possess'd the promis'd rest.

Our glorious Leader claims our praise,
 For his own pattern giv'n ;
 While the long crowd of witnesses
 Shew the same path to heaven.

Died, at Canaan, Dea. AARON PARSONS, in the 55th year of his age. This truly amiable and excellent man lived without a stain on his character, and died in the joyful hope of a blessed immortality. He was a cheerful, zealous Christian, and sustained the various relations of life with distinguished usefulness and exemplary virtue.

— on the 2d of Feb. last, GEORGE WASHINGTON TALMAN, son of John Talman, Esq. Mayor of this city, aged 7 years and 7 days, after a painful illness of 14 days.

The circumstances attending the illness and death of this little boy were peculiarly interesting to all who knew him. The early indications of his opening intellect were much beyond his years, and promised much usefulness had he been spared to manhood. His constant vivacity and sprightliness, the sweetness of his temper, his affectionate disposition from his earliest years, and the assumption of the manners of more advanced life, whilst they endeared him to his family, rendered him more than usually interesting to all whom he approached.

For about three weeks before his last illness, he appeared much

impressed with the expectation of dying soon ; and spoke of this impression frequently to those around him. He became serious and thoughtful for whole successive days, would put away his playthings and relinquish his sports : and when urged to cease thinking and talking about dying and his own unworthiness—to resume his amusements and suffer himself to be diverted—he insisted that he could not—that “ he had such thoughts that he could not play ”—that he feared he was not good. He would then recal and confess the faults he had committed, even those that were known to himself only, asked to be forgiven of his parents ; and was grieved that he had not always obeyed them as he ought. His affection and anxiety for them and all around him, seemed to be increased daily. He could not manifest it sufficiently. He seemed like one, as he often intimated himself, who was certain he should not tarry long with them.

From the first day of his illness he spoke of his death as a thing that was ascertained, and never expressed even a wish to recover, except when distressed with the affliction of his parents. Even whilst suffering excessive pain, he prayed earnestly that God would bless and comfort his parents : his petition for himself was that he might be taken away. His resignation to suffering and death, his manifestation of early piety and affectionate conduct to all who approached him, whilst they the more endear his memory to the bereaved and afflicted, afford them the christian assurance that he has only fled from them to the bosom of him who

said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

To the little companions of his sports, who may read or hear of this account, let it speak the language of their Saviour, who took little children in his arms and blessed them—"Go ye and do

likewise." Then, when even the affectionate sympathy and anxiety of parental love can do nothing to comfort them, they shall be divinely assisted to pray to God as their departed playfellow did, and shall be relieved and supported under, and saved from their sufferings.

POETRY.

For the Columbia Magazine.

AN ELEGY ON A FEMALE FRIEND.

SHE'S gone: her agonizing spirit's fled,
While angels hail'd her to their
bright abode;
Her limbs now moulder with the silent
dead,
But wand'ring seraphs bore her soul
to God.

No more her tongue shall speak a
Saviour's praise
Nor hush the accents of the heavenly
throng;

Her eyes so radiant once, no more
shall gaze

On things too mean to tempt the
Christian's song.

Shall friends on earth her hasty exit
mourn

And weep for youth and genius
early lost

While sister spirits smil'd to see return
A joyful pilgrim to the blissful coast?

Ah! no: let us unite in anthems too
To praise the Saviour for his bound-
less love,

That she could smile & bid us all adieu
In brightest hopes to join the choir
above.

An angel's lyre with heav'nly art she
sweeps

And strikes the chords with holy
ardor fir'd,

In rapt'rous concert ev'ry string she
keeps

To swell the music that her love in-
spir'd.

Oh! blest employ! Oh doubly glorious
band!

Who thus will spend a never ending
day;

With liveliest pleasures shall their
souls expand

'Till all th' elect sha'l be as blest as
they.

When shall I spread the eagle-wings
of love

And mount to heav'n in ecstasies
unknown?

When shall we meet, my dearest
friend, above,

And share in joys as sweet as an-
gels own?

O haste, ye ling'ring moments, speed
your flight

And close the period of this mortal
day;

Waft me to portals of immortal light,
Where saints and angels never need
to pray. M. M.

Verses by James Montgomery, on the
death of the Rev. THOMAS SPENCER,
of Liverpool, who was drowned,
while bathing in the tide, on the 5th
of August 1811, in the 21st year of
his age.

*Thy way is in the sea, and thy path in the
great waters; and thy footsteps are not
known. Ps. lxxvii. 19.*

From an English publication.

On earth, in ocean, sky and air,
All that is excellent and fair,
Seen, felt, or understood,

From one eternal cause descends,
To one eternal centre tends,
With God begins, continues, ends,
The source of ev'ry good.

Him through all nature I explore,
Him in his creatures I adore,
Around, beneath, above :
But clearest in the human mind,
His bright resemblance when I find
Grandeur with purity combin'd,
I most admire and love.

Oh! there was one—on earth awhile
He dwelt ;—but transient as a smile,
That turns into a tear,
His beauteous image pass'd us by,
He came like lightning from the sky,
As prompt to disappear.

Sweet in his undissembling mein,
Wee genius, candor, meekness, seen,
The lips that lov'd the truth,
The single eye, whose glance sublime
Look'd to eternity through time,
The soul whose hopes were wont to
climb
Above the joys of youth.

Of old*—before the lamp grew dark,
Reposing near the sacred ark,

* 1 Samuel iii. 9.

The child of Hannah's prayer
Heard through the temple's silent
round,

A living voice, nor knew the sound
That thence alarm'd him, ere he found,
The Lord, who chose him, there.

Thou early called, and strongly moved,
A prophet from a child approved,
SPENCER his course began ;
From strength to strength, from grace
to grace,

Swiftest and foremost in the race,
He carried victory in his face,
He triumphed as he ran.

The loveliest star of evening's train
Sets early in the western main,
And leaves the world in night :
The brightest star of morning's host,
Scarce risen, in brighter beams is lost :
—Thus sunk his form on ocean's coast,
—Thus sprang his soul to light.

Revolving his mysterious lot,
I mourn him, but I praise him not ;
To God the praise be given,
Who sent him, like the radiant bow,
His covenant of peace to show,
Athwart the passing storm to glow,
Then vanish into heaven.

LITERARY INTELLIGENCE.

NEW WORKS.

Wm. E. Norman, of this city, has just published, *EVANGELICAL CATECHISM*, by F. H. Quitman, D. D. of Rhinebeck.

P. B. Gleason & Co. of Hartford, have published "An Historical View of the first Planters of New-England," by Thomas Robbins, A. M. pastor of a church in East-Windsor, (Con.)

NEW EDITIONS.

Mr. Norman, of this city, has lately published "The Dairyman's Daughter," and "The Cottager's Wife."—These are truly excellent publications. They are interesting narratives of two singularly pious women. No one can read them without improvement. We understand Mr. N. sells them at a very generous discount to those who purchase them for charitable distribution.

WORKS PROPOSED.

We understand that Dr. Romeyn, of N. York, intends to send two volumes of his Sermons to the press in a short time. These volumes were proposed before Dr. R. went to Europe.

The Rev. Gilbert McMaster, of Duaneburgh, intends to publish a volume upon some of the distinguished truths of Christianity, and to defend the important and fundamental doctrines of the cross.

Mr. Norman, of this city, proposes to publish by subscription the Sermons of Dr. Seabury, late Bishop of Connecticut. This work was proposed some time since, but was delayed on account of a similar proposal in Connecticut, which has since been withdrawn.